

Dear Dhirashanta das Goswami,

Please accept my humble obeisances. All glories to Srila Prabhupada.

We are writing to you from the heart, as our Guru and preceptor in Krishna Consciousness. Sri Upadeshamrta says revealing one's mind in confidence is one limb of sadhu-sanga, and if I am honest in my heart of hearts I trust you. You never did a single thing during our time together which harmed me, you never once moved against me from the stance of hate or fear. I believe you loved us all, your disciples and from the vantage point of Krishna Consciousness you still do.

This evening I also finally set into motion another of Sri Rupa Gosvami's teachings 'abandoning the association of nondevotees' namely my Wife's brother Miles. I have known him for a year and a bit his friendship and support when Oonagh left was very helpful and comforting; but it is tinged with the anarthas of smoking and drinking alcohol. I have tried to explain to him it's not personal why I cannot associate anymore, and implored him to remain my friend but respect my ardent desire to start following more strictly the rules and regulations of Vaidhi Sadhana Bhakti, but he does not and is expert at tempting me even despite knowing me.

Anyway, we have been increasing in fervour for all things religious and spiritual life. As I mentioned to you before the Shaiva & Shakta connection is there, which in many ways is intrinsic here. One of the real reasons I left Tolcarne was because I had started smoking cigarettes again and was so ashamed and unable to tell you, I deceived you (I believe it says somewhere this is a grave impediment 'to withhold information from your Guru') Since that time because of my smoking habits which include copious amounts of cannabis as well as tobacco, I allied with the Shiva doctrine and culture of North Indian Naga Sadhus, because I was able to reconcile this habit without completely abandoning spiritual life as I have done many times. We always get dragged back by our heels, with a big smile on our face anyway... So I'm now at a point of thinking about identity... left hand path stuff as opposed to the right hand of dissolving the false ego. I firmly believe that Shiva is worshippable and that as he is Lord of Ahamkara can help with that. Nevertheless, considering Ganja as Shiv Prasad is quite syncretic with Rastafari which I also have contact with due to my black brother on my Mum's side; but totally antithetical to being a Prabhupadanuga. Those Radha Kund Baba's of course also affected me when I was there, and THAT IS a tough one for me to let go of. Though undeniably Raganuga Sadhana Bhakti does not depend on ANY of these things, I am asking myself difficult questions about vesh. How to serve? What cloth to wear? There is Tulsi kanti mala around my neck AND Rudraksha. Is it offensive or dangerous of me to bridge sampradayas like this? Then what to speak of my increasing interest in Christianity!?

Strange how Alex came from the same small mandala as myself and also came into Krishna Consciousness and then into Christianity. I have spoken to him recently and he's very happy that I am looking more into Christian faith. This is not that new, I have thought about it for a long time... the attempting to

actively practice Ghostyananda Bhakti in Cornwall being so hard, and the Churches of Cornwall so entrenched – it is tempting to 'step down' to dare I say it the junior league! Now while it feels like that, I do think there is great merit in Jesus faith. I've been going to church here for a couple of months now and have attended one session of their Alpha course, which is like an introductory course. We had a really good discussion which was well received, even my refuting certain points which are evidently utterly untrue. Such as: Christianity is the only religion to offer direct loving relationship with God, and Jesus is the only one ever to proclaim his own Godhood and it be true...
aham sarvasya prabhavo mattah sarvam pravartate

I don't think it is egotistical anymore to consider myself less of a lay theologian than a passionately obsessed individual. Perhaps my naïve over-enthusiasm is waning though. I am at the proverbial crossroads with choices of how to proceed. Actually I feel quite happy to be so privileged to contact at all, these teachings. But it is lonely here in Cornwall, I see Jay and Mr Joshi occasionally, her at the Western end of the map and him at the Kernow dwara that is Plymouth, and me in the middle in Ozzel, quite alone and getting aloner. I only had 2 close friends and today I now have 1... not counting the Christians I am meeting. Oh there are my friends at the Gurkha who are Nepalese, they are very respectful to believe I am a Sadhu. They want me to go to Nepal and train further in an Ashram there but I am unsure. I have been here and there so much (no little mention deserving to Ramana Maharshi) perhaps it's time to bring it back a bit, and go deeper. Come out of my little kutir more and engage with people. I am stuck here because of my Son so am thinking how to serve 'here' this community. Street Harinam is also supposed to be on the cards, though it is daunting going alone. We have done it, but not that often.

I really am reaching out to you from my heart as all this can at times be genuinely scary, Kaliyug is progressing more and more and more and I just plain don't fit in very well. I can't help but say things at college that get me into trouble sometimes, such as 'perhaps you should not wear all that oodles of makeup' They said I was offensive and have somewhat spurned me.

Really it can be seen how Raga marg and Vaidhi marg are so different, yet inconceivably one? We owe it all to Prabhupada, Mahanidhi Swami and your good Self.

I will stop here so you don't have reams more to read through.

Oh, but I must mention how I feel unable to talk about any of this with my golden oldie parents, it's a strange dynamic really – they seem much more interested in Ernest than me now, which is natural. What hurts is that they are in contact with my Wife, on her frequency and are also afraid of me, as is she. It hurts to be the scary one.

And the formal initiation thing does my head in... having known the Savitri Gayatri since before we met I sometimes chant it but cannot bring myself to wear the thread I made, even if it does help remind me to chant the tri-sandhya-vandanam... I just can't get away from the Guru Shishya relationship we had, it stands out as obvious that it differs me from other's Krishna

Consciousness experience, and I feel incredibly lucky to have had contact with Parampara like that; yet decidedly unworthy of a Diksha Guru since I have not followed.

I would like to begin trying to aspire to be initiated, to get past these unhealthy anarthas in my life, to maintain brahmacarya in a healthy sustainable way and hope to a hope to a hope to go back to Godhead at the end of this life.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare